

THE EFFECT OF COMMUNITY POLICE INTEGRITY, TRUST AND
PERFORMANCE ON COMMUNITY HAPPINESS IN THE UNITED
ARAB EMIRATES

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A thesis submitted in
fulfilment of the requirement for the award of the
Doctor of Philosophy



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JULY 2020

ACKNOWLEDGEMENT

Alhamdulillah to Allah SWT, I have managed to successfully prepare this thesis despite the many obstacles.

Alhamdulillah. I would like to thank my supervisor, Assoc. Prof. Dr Abd Rahman Ahmad, for his patience, support, advice, and guidance, which helped me complete my thesis. The wisdom he imparted moulded me into a good researcher and educator. I would also like to express my gratitude to the lecturers and non-academic staff at the Faculty of Technology Management and Business, Universiti Tun Hussein Onn Malaysia for their assistance. All the experiences I had with them will never be forgotten. Appreciations are also due to the United Arab Emirates (UAE) Ministry of Higher Education and University Tun Hussein Onn Malaysia. Not forgetting, many thanks to my parents, wife, and kids who have always given their love, encouragement, prayer, warning, and life guidance.

Finally, I am grateful to all those involved directly and indirectly in providing assistance in preparing this thesis. I hope that this research and thesis will be useful for future generations.

ABSTRACT

The concept of community happiness is increasingly being researched on as more governments are implementing initiatives to help people in their pursuit of happiness. In the United Arab Emirates (UAE), the community police have been entrusted with a challenging task of contributing to community development. This study, which was set in in Baniyas, Al Shamkhah district, examines the relationships between the constructs, namely integrity, trust, and community happiness with performance as the moderator in the context of the UAE. A mixed methods case study research design was adopted, which was premised on a pragmatic approach. To answer the research questions, qualitative interviews, descriptive statistics, and partial least squares structural equation modelling (PLS-SEM) were used to estimate the complex relationships between the constructs. Findings revealed that integrity and trust, vital for successful community policing, had a significant relationship with community happiness. Although performance did moderate the relationship between trust and community happiness, it did not have any moderating effect on the relationship between integrity and community happiness. In other words, trust is a predictor of happiness, but it seems that performance strengthens this effect. This study provided further support for the idea that due to the clarity and regularity offered by the government's happiness initiative, residents were very trustful of their police. The results showed that the policy feedback theory (PFT), legitimacy theory and the conceptual model presented in this study offer explanatory elements for community happiness and policing and provided the explanation for the effect of integrity and trust in the police on community happiness. Future research should consider the inclusion of other constructs and variables, investigate community police officers' perceptions of community happiness, and measure the inter-relationship among constructs to manipulate and strengthen the applicability of the theoretical model proposed in this study.

ABSTRAK

Konsep kebahagiaan dalam kehidupan bermasyarakat semakin mendapat perhatian penyelidik ketika mana semakin banyak negara sedang dan akan melaksanakan inisiatif untuk membantu penduduk menikmati kebahagiaan hidup mereka. Di Emiriah Arab Bersatu (UAE), polis komuniti telah diamanahkan dengan tugas yang mencabar untuk menyumbang kepada pembangunan masyarakat. Kajian yang telah dilaksanakan di daerah Baniyas, Al Shamkhah antara lain bertujuan untuk mengkaji hubungan antara integriti, kepercayaan, kebahagiaan masyarakat dan prestasi polis komuniti sebagai moderator dalam konteks UAE. Pendekatan kaedah penyelidikan campuran melibatkan kajian kes telah diguna pakai berlandaskan kepada pendekatan pragmatik. Bagi menjawab persoalan kajian, kaedah temu bual (kualitatif), statistik deskriptif, dan persamaan struktur PLS-SEM telah digunakan untuk meneroka hubungan kompleks antara pemboleh ubah kajian yang telah dikenal pasti. Dapatan kajian mendapati bahawa integriti dan kepercayaan merupakan elemen penting dalam memastikan polis komuniti dapat menjalankan tugas dengan berkesan, malah ia mempunyai hubungan yang signifikan dengan kebahagiaan masyarakat. Walaupun faktor pemboleh ubah prestasi agak sederhana antara aspek kebahagiaan dan kebahagiaan masyarakat, ia tidak mempunyai pengaruh yang moderat pada hubungan antara integriti dan kebahagiaan masyarakat. Secara keseluruhannya, kajian ini menyokong tanggapan bahawa prestasi bertindak sebagai moderator dalam hubungan antara kepercayaan dan kebahagiaan masyarakat. Dengan kata lain, kepercayaan adalah peramal kebahagiaan, tetapi faktor pemboleh ubah prestasi menguatkan kesan ini. Kajian ini juga menyokong pendapat daripada kajian lepas yang mana peraturan yang jelas dan teratur merupakan inisiatif kebahagiaan dan ia amat penting kepada penduduk untuk mempercayai perkhidmatan yang diberikan oleh pihak polis. Tambahan pula, kajian ini menguji sumbangan Teori Maklum Balas Dasar (PFT) dan Teori Legitimasi, dan Model Konseptual yang digunakan dalam menjelaskan hubungan antara pemboleh ubah tersebut. Hasil kajian menunjukkan bahawa kedua-dua teori ini menawarkan unsur-unsur penjelasan untuk kebahagiaan dan komuniti polis dan memberi penjelasan mengenai kesan integriti dan kepercayaan kepada masyarakat. Kajian akan datang

harus mempertimbangkan aspek pembentukan dan pemboleh ubah lain, mengenal pasti persepsi pegawai polis komuniti tentang kebahagiaan masyarakat, dan mengukur hubungan antara pembinaan untuk memanipulasi dan memperkuat penerapan model yang dicadangkan dalam kajian ini.



LIST OF PUBLICATIONS

Tareq Jumuaa Al Junaibi & Abd Rahman Ahmad (2019). *The Concept of Community Policing from Perspective of Developed Country and UAE*. 33rd IBIMA Conference: 10-11 April 2019, Granada, Spain
Scopus Indexed Conference

Tareq Jumuaa Al Junaibi & Abd Rahman Ahmad (2019). *The Relationship between Police Trust, Integrity and Community Happiness*. 33rd IBIMA Conference: 10-11 April 2019, Granada, Spain
Scopus Indexed Conference



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LIST OF SYMBOLS AND ABBREVIATIONS

α	Level of Significance
ANOVA	Analysis of Variance
AVE	Average Variance Extracted
β	Path coefficients
CB-SEM	Covariance-Based Structural Equation Modeling
d_G	Geodesic Discrepancy
d_ULS	Unweighted Least Squares Discrepancy
f^2	Effect Size
KMO	Kaiser-meyer Olkin
Kurt	Kurtosis
M	Mean
N	Number of participants
NFI	Normed Fit Index
OSCE	Organization for Security and Co-operation in Europe
p value	Probability Value
PLS-SEM	Partial Least Squares Structural Equation Modeling
R^2	Coefficient of determination
Radj2	Adjusted coefficient of determination
RMSttheta	Root Mean Square residual covariance
SD/ STDEV	Standard Deviation
Skew	Skewness
SPSS	Statistical Package for Social Sciences

SRMR	Standardised Root Mean Square Residual
t-stat	t test or t statistics
VIF	Variance Inflation Factor



CHAPTER 1

INTRODUCTION

1.1 Introduction

Happiness is commonly thought of as an individual characteristic that only the person is accountable for. Likewise, happiness is also a societal characteristic influenced by external factors to the individual and community (Musikanski, Polley, Cloutier, Berejnoi & Colbert, 2017). In addition, happiness is known as life-satisfaction and subjective well-being and is used interchangeably with terms like quality of life or satisfaction with life (Stein & Griffith, 2015; Schimmack, 2008; Veenhoven, 2012). Happiness is an emotional or affective state that is characterised by feelings of enjoyment and satisfaction (Sumngern *et al.*, 2010). Satisfaction is a subcategory within the psychological definition of happiness (Rice, 2015). Accordingly, Uchida and Oishi (2016) define happiness as “a feeling or state of satisfaction that resides internally within the individual” (p. 125). It is regularly likened with contentment, morale, life satisfaction, and well-being (Jasielska, 2018; Helliwell, 2014). Hence, people can identify and relate happiness with good feelings and complaints with bad feelings (Smith, 2005). According to Zindansek (2006), happiness is associated with psychological well-being and quality of life. Therefore, there are several factors that influence happiness such as health status, marital status, religious commitment, security, good social relations, and freedom of choice (Sumngern *et al.*, 2010). As such, happiness is considered an important item in any community and not just a mood or emotional state (Veenhoven, 2012; Anand, 2016). The social construct ‘happiness’ is currently receiving considerable attention from psychologists (Jasielska, 2018) and is increasingly being used as a measurement of human well-being (Anand, 2016) in a

community. Vitrano (2013) defines happiness as “a mental state in which people feel satisfaction about how their lives are going” (pp. 103). This suggests that satisfaction is highly personal and heavily influenced by past experiences and current expectations (Potter & Cantarero, 2014). According to Crowe (2010), satisfaction refers to individuals’ evaluation of their place of residence based on various social, environmental, and other aspects of that area. In other words, feelings of life satisfaction, for instance a safe and secure environment and not necessarily wealth, are a part of happiness (Rice, 2015). Vitrano (2013) further explains that people will be happy when they are “satisfied with their present circumstances and optimistic about the future” (pp. 103). Since satisfaction leads to happiness (Rice, 2015), this study focuses on community happiness, as well as the related constructs trust, police integrity and performance, which can contribute increased resident satisfaction in community policing.

Policing is one of the main official devices designed to bring about the regulation and control of behaviour in a community. If social disapproval and other informal social processes fail to contain crime, drug abuse, and sociopathic behaviour, the police are expected to provide the main line of defence against deviants and lawbreakers (Al-Ali, 2011). Community policing is a collaboration between the police force and the community that classifies and solves community problems (Square-Smith, 2015). Hence, all members in a community need to be active partners in the effort to improve the quality of their neighbourhood (Pagon, 2003). Community police, problem-oriented policing, and intelligence-led policing are part and parcel of the activities conducted to improve the police structure. The improvements are meant to create a culture of service, against the reactional and authoritarian approaches (Park, 2018). Research has shown that people are happy with the performance of the community police, especially if the police exemplify integrity and trust (Johnson, Rowatt & Petrini, 2011). Nevertheless, there is a need to know if people trust the community police and regard them as legitimate, if the community police are advocating and applying fair proceedings, and if they are performing and acting in the public interest, satisfying residents and making communities happy. Therefore, this study aimed to investigate the effects of community police integrity, trust, and performance on community happiness in the United Arab Emirates (UAE).

This introduction has presented a brief idea about the whole research. The following sections provide the background of this study, the problem statement, and the research questions and objectives. In addition, the significance of the study, the scope of the research, and the structure of research are also explained. Lastly, the summary of the chapter is provided.

1.2 Research Background

In the UAE, community policing was initially developed in 2003, at a time when Abu Dhabi Police was undergoing extensive modernisation (Sanker, 2013). The idea was that when communities are made a part of the solution, rather than being regarded as components of the problem, there would be an increase in trust (Teorell, 2009). Furthermore, another reason for involving community is based on the belief that police alone may not be able to create or maintain secure communities or increase community happiness (Mulugeta & Mekuriaw, 2017). Authorities and community police in the UAE are basically required to cooperate to address the concerns of the citizens and expatriates and to expand the level of trust.

Community-based efforts to measure happiness should have several components, which are supportive political social climate, flexible terminology and cultural relevance, political will, and satisfactory and acceptable resources (Lim & Sloan, 2016; Klockars & Ivković, 2004). On the other hand, Audu (2016) observed that a community should be evaluated based on principles like region, places, a common culture, or an established connection. Rosenberg (2012) noted that community is a combination of families normally living together within a definite geographical location and more or less rooted in the soil they occupy, living in a state of mutual interdependence, supporting some basic social institutions, and having some measures of political dependence in relation to other communities. Musikanski *et al.* (2017) added that community comprises people within a common locality having shared interests and behavioural patterns. These people have similar production, distribution, and consumption of goods and services, socialisation, social control, social participation, and mutual support (Wright, 2014).

Ivković, Mraović, and Borovec (2016) have argued that people living in countries with a higher gross domestic product (GDP) tend to be happier and they are more resilient to crisis. Citizens of such nations generally have better education, better physical health, higher rates of employment, more social cohesion, and more equitable income distribution than nations with a lower GDP (Helliwell *et al.*, 2015). Hence, there is evidence to suggest that feelings of security could lead to improved well-being or life satisfaction (Anand, 2016; Koster, 2017; Thomassen & Kääriäinen, 2016).

Additionally, in community policing, trust is a two-way street between the police and citizens and is crucial for interactions, facilitating collaboration and problem-solving approaches in addressing crime and insecurity (Jackson, 2015). Nevertheless, trust is also something internal as community police should have the personal commitment to be true to their values and to fulfil their promises. In the UAE, there appears to be a culture within the government that puts more trust in the participation of lower-level members or community police. It is this interpersonal trust that helps in deciding whether or not to hand control over a situation to another entity (Jasielska, 2018; Stanko *et al.*, 2012).

One of the social characteristics that facilitate happiness is a high level of trust (Rothstein, 2010; Tov & Diener, 2008). Thus, a major source of happiness is satisfactory relationships (Jasielska, 2018) between government law enforcing authorities and community police as well as between community police and community members. Therefore, trust has an effect on community happiness such as creating a positive attitude towards institutions and authorities (Kroll, 2008; Helliwell, & Wang, 2011; Helliwell *et al.*, 2014). For instance, Helliwell *et al.* (2011) analysed data from the Gallup World Poll and the Canadian General Social Survey (GSS17) by measuring social trust including trust in police. Their findings demonstrated that individuals with high trust in co-workers, trust in neighbours, and those who feel they are living in a trustworthy environment have much higher levels of happiness. The study also found that trust can be built based on collective positive experiences and developed by continuous social connections (Helliwell *et al.*, 2011). This suggests that trust in general is indispensable in social relationships and not only shaped by individual residents' experiences but through collective perceptions of all within the community over a period of time.

Integrity in policing refers to the underlying values and ethical attachment of the police and how those values and ethics affect their behaviour (Mazerolle *et al.*, 2013). This suggests that integrity is the disposition of a police officer to do the right thing. The proper development of police integrity is crucial for establishing standards of ethical conduct and professionalisation of policing (Mazerolle *et al.*, 2013). Furthermore, in a community policing context, community members have expectations of the officers and they assume that police officers possess positive ethics and moral values (Ivković *et al.*, 2016; McCartney & Parent, 2015; Ellwanger, 2012). Thus, creating a culture of integrity is essential for building respect and trust (Ivković *et al.*, 2016; COPS, 2012). Ivković *et al.* (2016) conducted research to examine the nature of the relationship between police integrity and community policing in Croatia by surveying a stratified representative sample of 1,315 police officers. They determined that individuals involved in community policing demonstrated particularly positive attitudes consistent with higher levels of integrity. The community police valued the seriousness of misconducts and considered such practices as detrimental to their integrity (Mazerolle *et al.*, 2013). Additionally, community police were able to interpret the behaviour of their colleagues as a mark of integrity (Mazerolle *et al.*, 2013).

Integrity in policing is used in association with terms like accountability, allegiance, discretion or ethics, honesty, prudence, morality, righteous behaviour, respectfulness, responsibility, and dedication to serving the community and therefore, there is no precise definition of the term 'integrity' (Rosenbaum *et al.*, 2017; Klockars & Haberfeld, 2006; Klockars & Ivković, 2004). Meanwhile, integrity has emerged as a concept and gained importance in research on public organisations, as well as in actual policymaking at all levels (Huberts, 2017; Lim & Sloan, 2016; Klockars & Ivković, 2004). Rosenbaum (2016) argued that integrity is an important concept for better understanding of community governance, like community policing. Integrity in community police is about safeguarding people, for upholding the values of their service, and striving to do the right thing in every situation and gain the confidence of the public (Rosenbaum, 2016). Moreover, integrity is very important for maintaining legitimacy with the community since the police are responsible for protecting citizens and their liberties, giving people the opportunity to express their concerns or opinions,

and upholding the law in a reasonable and unbiased way (Rosenbaum, 2016; Hickman, Piquero & Greene, 2004, Mazerolle *et al.*, 2013; Pagon, 2000; Ivković, Mraović & Borovec, 2016; COPS, 2012).

The performance of community police depends not only on volunteers having the commitment to carry out their roles but also on their integrity. For instance, doing the right things or being fair, consistent and impartial in their decision making, and quality interactions with members of the public (Hickman, Piquero, Powell & Greene, 2016; Bradford, Brown & Schuster, 2012; Johnson *et al.*, 2011). Besides that, individuals who are not trustworthy or lack integrity will adversely affect the performance of the community police, as they may be dishonest, or commit unethical and unlawful acts, which damage their reputation (Bradford, Huq, Jackson & Roberts, 2014; Bradford *et al.*, 2012). Furthermore, the police performance model suggests that citizens' level of satisfaction is influenced by perceptions of the effectiveness of the police and how they are fighting and preventing crime, as well as providing a secure environment (Boda & Medve-Bálint, 2017; Shane, 2010).

Police performance was assessed using the single measure of public confidence until recently (Myhill & Beak, 2008). Studies reported that when citizens feel that there are less anti-social behaviour and less crime in their communities, they can interact with the police and thus have more confidence in community police, according to Myhill and Beak (2008) and Myhill (2012). This conclusion indicates that increased confidence is also associated with increased satisfaction or happiness. Ludwig, Norton, and McLean (2017) stated that police performance must be measured in terms of quality rather than productivity. According to these researchers, quality refers to 'quality of life' or subjective well-being of community members (Myhill & Beak, 2008; Myhill, 2012; Ludwig *et al.*, 2017). This suggests that there is a relationship between police performance and quality of life satisfaction or happiness (Stein & Griffith, 2015; Thomassen & Kääriäinen, 2016).

Community happiness, which is doubtfully synonymous with satisfaction, is being promoted worldwide (Helliwell, Layard & Sachs, 2012) and in the UAE as public policy (Dubai Statistics Center, 2016). With the advent of the new happiness initiative to fight crimes in the UAE, the police force is supposed to embrace the principle of community policing through cooperation with the community.

Nonetheless, the government has not assessed the community policing programmes implemented earlier. There is also a lack of assessment and evaluation of policing and hence, not well understood among the community policing staff (Laycock, 2013). Therefore, the overall problem is that the implementation of the new community policing/happiness initiative in the UAE may not have been well conceptualised in terms of community trust, police integrity, and police performance and how they may affect community happiness (Ludwig *et al.*, 2017; Johnson *et al.*, 2011).

1.3 Problem Statement

Community policing which has its origins in the 1960s and which was advanced in the late 1980s and early 1990s has been evolving gradually (Forman, 2004). Numerous studies around the world have also highlighted the issues on community policing. For example, Clark, Davidson, Hanrahan, and Taylor (2017) and Rosenbaum (2016) have reported that negative perceptions of integrity and trust in community police affected their performance and resulted in dissatisfaction among communities members. On the other hand, Stein and Griffith (2015), who investigated the implementation of community policing programmes in the United States of America (US), found that the perceptions about security and well-being were different between residents and community police. In addition, there is a lack of trust and confidence in community police (Jackson & Bradford, 2009; Bradford, 2011; Tyler, 2011; De Sotro, 2018). Longstaff, Willer, Chapman, Czarnomski, and Graham (2015) have argued that fostering and maintaining trust in culturally diverse communities is not easy but doing so could help the community police to secure legitimacy. Furthermore, the authors have contended that intensive law enforcement measures can result in grievances and criticisms being levelled at the police, which can undermine trust and weaken their relationship with the community they serve. In the UAE, lack of concern and inactive participation by community members were considered to be some of the major challenges of community policing (Mulugeta & Mekuriaw, 2017). Lack of trust in police, lack of public trust in the integrity of the community police and poor performance can inhibit governments from uniformly applying community

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